Allahabad. March 17th 1846.

My Dear Brethren, I take great shame to myself for not having sooner replied to your very kind letter of March 5th /45, which reached me some considerable time ago. Soon after its arrival I was very ill of fever, and since then a great variety of occupations has quite taken up my time. Should you be so kind as to write to me again I will try to send a more prompt reply.

Your letter gave me great delight, recalling my mind to scenes and associations that I always look back to with deep interest. The only draw-back to the pleasure derived from the recollection of them is the regret that I did not live more devoted to God. My heart always warms when I think of the Seminary, and of the Society of Inquiry, of the lecture rooms, and the Oratory, and the Chapel. Since taking my last look at them I have passed through many new and strange scenes, have spent nearly five months on the ocean, seen Calcutta the Metropolis of British India, have sailed on the ancient and far famed Ganges, seen the poor Hindús just as they are, and, I am thankful to say, preached to many of them in their towns and villages. I have had great peace of mind in my missionary work, yet say with sorrow that I have not seen much fruit from my labours. But I am far, very far, from regretting that I left all and came here. The trial of leaving home and friends is not a light one, I can assure you, but no sacrifices that we can make are worth naming compared with the great and to be secured in the missionary work. If one had many worlds to give and many lives to bestow they ought to be most cheerfully consecrated in making known the gospel of life to immortal souls dead in trespasses and sins. This is the only remedy for their ruined

condition, and the fact that some receive it is in itself encouragement to go forward and offer it to them. Our great ground of encouragement is not facts but promises, not sight but faith. Faith is the substance of things hoped for, and the evidence of things not seen. Through faith we not only know that the world was framed by the word of God, but that its inhabitants shall be regenerated by his grace, that "he who commanded the light to shine out of darkness shall shine into the hearts of these benighted heathen to give the light of the knowledge of the glory of God in the face of Jesus Christ." The prospect of what God has promised to do for this Eastern World is most delightful. Asia, that contained the cradle of the human race and the birth place of the Saviour, shall in a spiritual sense be the birth place of an innumerable multitude whom no man can number, that shall by the renewing influences of the Holy Spirit be prepared to sing with us, dear brethren, the song of redeeming love to all eternity. O! whose heart does not warm within him when he remembers that the Saviour shall certainly see of the travail of his soul and be satisfied? and who shall declare his generation? Who does not wish to be an instrument, however humble, in carrying out a plan of which such shall be the result? I rejoice to hear that some of you are making anxious inquiries as to where the Master would have you to labour. The field is the world, not the United States only, nor North America, nor even the whole American Continent. Look at the field, consider what parts are in the greatest darkness and consequently most in need of the gospel, and whether there is any special reason why you should decide to spend your days in one of the more enlightened portions. For surely the whole field is Christ's, the heathen are his inheritance, and the uttermost parts of the earth his possession by an eternal decree, and you, having given yourselves to Him, profess to have no choice nor any will of your own, but to give yourselves

up to the disposal of your Lord. Now is it not His will that the gospel should be preached not in a few countries only, but in all the world, to every creature! So long as this His great command has not been obeyed are you not bound to look at once, and as a matter of course, to the unevangelised portions of the earth as claiming your services, unless you can make it appear from special reasons that you are ~~not~~ bound to stay at home! If you have not fervent piety of course you ought not to go to the heathen, neither ought you to labour in the ministry of reconciliation at home. Health is a matter to be taken into consideration, for most of the fields at present accessible for missionary labour are in tropical regions. Good talents too are requisite, no one without decidedly respectable talents should be a missionary. Difficulties are constantly to be grappled with more than sufficient to exercise the greatest talents. Does any of you think that his talents are too good to be thrown away on the poor degraded heathen, that some professorship or city congregation will be a more appropriate sphere for the polished scholar or eloquent orator! Dear brother, on what are your principles based! who has taught you that the souls of the heathen are not as precious as those of the people at home? and that because they are degraded they are in less need of the light and instruction you can give them by your superior talents than the college class or the refined and educated congregation! Go dear brother and learn of the apostle Paul that what things

are gain to you those you should count loss for Christ. Go to the cross of Jesus Christ, and there learn the worth of an immortal soul. Did the blessed Jesus think of the poor heathen as you are disposed to do? He left refined society, even that of angels, and the enjoyment of infinite honour and glory, that He might redeem his elect; many of whom are to be gathered from among these wretched heathen. The infinite God spared not his own Son, how then can you think of sparing yourselves? Were the apostles of Christ looking out for situations where they might enjoy ease, honour, or applause? Paul might have said with quite as much truth as you, If I go among the Gentiles they will not appreciate my worth; for, eloquent as he was he was called a σπερμολόγος, babbler. The greater your talents the stronger the reason, other things being equal, why you should engage directly in the missionary work, for this is a work in which the greatest talents in the church are required. The church needs the services of you, her of many of her most gifted sons in this great enterprise. We need here in North India a large number of men of first rate talents, with good strong common sense combined with deep piety. And your best speakers will find here an excellent field for the exercise of their gifts, for the Hindus need rousing preachers. Let the dull preachers and men of inferior talent stay at home and labour among a Christian community, who are not in such very great need of first rate men as the heathen are. Here are millions without God, enslaved in a system of superstition that has endured for ages, and most subtilely defending their opinions and practices. Here is work for your mental philosophy, provided it be sanctified by the word of God and prayer. Here is plenty of work for your linguists

and none ~~but~~ ~~pretty~~ should come unless they are pretty good linguists, for some may have talents to be really useful in the church at home who yet cannot so acquire a foreign language as to do much in preaching. The truths that we communicate are all new to the heathen, hence the terms in which they are conveyed should be selected with great care and discernment, otherwise we may be sowing the seeds of immense mischief. We have not supernatural powers of language granted us, as the apostles had, but are obliged to toil much before gaining thorough possession of the medium through which to reach the minds of those to whom we are sent. A missionary should be a good theologian, well acquainted with the force of theological terms, and with the relations that the several parts of divine truth bear to each other. These he has to publish in a language and among a people where as yet they are all strange. The careful study of Turretin will be a good preparation, above all drink deep of the fountain head, the Scriptures in their original tongues. If you can read Turretin well in Latin, and have been pretty successful in Hebrew and Greek, you may consider this an indication that you will be able to acquire a foreign language so as to preach for edification. But without such proof a brother may decide that he is not called to preach in Asia. I wish I could hear that a large number of you have decided to come to India. Our number has by sickness and death become greatly reduced. By looking on a map of In-

dia you will see that we have a vast, noble field before us, from Allahabad to Lodiana, & to Cashmere when the Panjáb is op brought under British rule, as it must be at no very distant day. We want many of you to fill up our ranks, and to occupy large fields that are quite accessible to us, for which we have not now the men. We have lately commenced a mission at Agra, which I hope is to be the centre of important operations in that direction, and will exert an important bearing on the introduction of the gospel into Rájpootáná. Dear brethren, look at the map, judge for yourselves, and each of you ask, Why should I not have the privilege of preaching the gospel in Northern India! Why should I not have the honour of sowing some of the seed which I know from the promises of God shall produce such an immense, glorious harvest! It is, I assure you, a precious privilege to preach the gospel to the heathen, though our faith is tried and our hearts often grieved at the indifference or hatred to the truth that we see. But He who has promised to be with us always is true to his word. He is present, and though we do not see great changes wrought immediately, there is undoubtedly a great change going forward here. Truth is working its way, and making preparations for a mighty revolution in the Hindú and Muhammadan communities. You are acquainted with the details of our operations through the pages of the Chronicle. We have some 25 communicants in our native church, concerning most of whom we hope well. Could we tell you of the

conversion of many hundreds. But let us not despise the day of small things. Who art thou, O great mountain! Thou shalt become a plain, yet not by might, nor by power, but by the Spirit of Jehovah. The great means by which this change is to be brought about is, the foolishness of preaching. In this work we are constantly engaged, preaching in chapels, and in the streets, in high ways and by ways, at large melas, or fairs, and in quiet villages. As auxiliary to this we keep the press in motion, preparing books to take with us, & send when and where we cannot go. We have also a system of schools in operation. First, are our Orphan Schools, in which we are training up a small native Christian community. These children are considered as members of our Christian families, and are educated with great care. From these we hope in good time to have some ministers of the gospel, and teachers who shall assist us very much in enlarging the sphere of our labours, and rendering our work more effective. Secondly, are vernacular schools in the city where the principles of Christianity are taught. These three methods of diffusing divine truth, preaching, printing, and teaching, we believe are legitimate, and should be combined, and the two latter made auxiliary to the former, which is the great work of a minister of Christ. I believe I have no special news to communicate, beyond what you may see in the Chronicle. I take it for granted that you are all in the habit of seeing that Journal. With affec^e regards to the Professors, and to you all, dear brethren, believe me ever yours very sincerely, J. Owen.

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